ARTICLES

16

to be enquired of,

within the Archdeaconry of Essex, by the Church-wardens, and Sworne-men of euery parish.

And presentment to bee made thereof to Master *George Goldman* Doctor of Diuinity, Archdeacon, or his Officiall, with particular answers to euery Article.

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The tenor of the Oath, to be miniſtred to the Churchwardens and Sworne-men.

YOu ſhall ſweare, that all fauour, hatred, malice, hope of reward or gaine, feare of diſpleaſure, and all other vnlawfull affection ſet aſide, you ſhall vpon due conſideration of the Articles giuen you in charge; preſent all and euery ſuch perſon, of or within your Pariſh as hath committed any offence or fault, or made any default, mentioned in any of theſe Articles; or which are vehemently ſuſpected or defamed of any ſuch offence, fault or default: wherein you ſhall deale vprightly; neither of malice preſenting any contrary to truth; neither corruptlie ſparing to preſent any, or to conceale the truth, hauing in this action God before your eies, with an earneſt zeale to maintaine truth, and to ſuppreſſe vice; ſo helpe you God and his faithfull promiſes in Chriſt Ieſus.

God ſaue the King.

Articles to be enquired of within the Archdeaconrie of Eſſex.

WHether haue you in your Church or Chapell all things neceſſary and requiſite for common prayer, and adminiſtration of the Sacraments, eſpecially the booke of common prayer, with the new Kalender: two Pſalters, the Engliſh Bible in the largeſt volume, the two tomes of Homilies, the Paraphraſes of Eraſmus tranſlated into Engliſh, the Table of the ten commandements, the Table of the degrees of matrimony, a conuenient pulpit wel placed, a comely and decent Table ſtanding on a frame, for ỹ holy Communion, with a faire linnen cloth to lay vpon the ſame, and ſome couering of ſilke, buckeram, or ſuch like for the cleane kæping thereof, a faire and comly Communion Cup of ſiluer, and a couer of ſiluer for the ſame, a ſure Coffer with thræ lockes for the kæping of ỹ Regiſter booke and a ſtrong Cheſt or Bore for the Almes of the poore?

2. Whether haue you a fitte book with leaues of parchment wherin is written the names of all ſuch perſons as at any time hæretofore haue either bin maried, buried or chriſtned within your pariſh? whether your parſon, vicar or curate, doe diligently write downe therein each ſaid chriſtnings, burials and weddings, and doth he and the Churchwardens ſubſcribe their names vnder each page of the ſame booke? and whether doth your parſon, vicar, or curate, euery ſunday after the firſt or ſecond Leſſon, at morning or euening prayer, publikly in the Church read and declare the names of all ſuch, as either were maried, buried or chriſtned the wæke before within your pariſh, and whether the ſaid booke be ſafely kept vnder thræ locks and keies, whereof the parſon, vicar or curate kæpeth one, & each of the churchwardens the two other keyes.

3 Whether any of the Apparitors within the Arch-deaconry doth demaund, take or receiue, any mony, fæ or reward, ſaue only ſuch as are ſet downe in the publik Table of fæs, & that at any other time

or place, but in the publike court when the cause is sped which he is to haue his fee for?

4 Whether the Commissarie appointed vnder the right reuerend Father in God the Lord bishop of this Dioces, doth keepe any court within the Iurisdiction of this Archdeaconry of Eller oftner then once in a moneth, either for cause of instance or office, and that in any other place but in the said publike place where of ancient time the Commissary his court hath ordinarily & vsually bin kept. And whether they be seuen daies distance (at the least) betwixt euery Court of the said Commissary and the Archdeacons court in euery place of their Sessions, and thereby the subiect not proceeded against vniustly by one court, for y he cannot appear at two seueral courts at once in one day.

5 What number of Apparitors hath the said Commissarie appoynted to serue vnder him within his Archdeaconrie? whether doth the said Commissary call before him any person or persons, or procæd against any within this Archdeaconry at the relation, denunciation or promotion of any of his said Apparitors or conuent any person before him which was not lawfully presēted or delated vnto him by y church wardens or side men or any offence committed within your parish?

6 Whether any person or persons, not being ordered at the least for a Deacon, do either say any Common Praier, or read any Homilie openly in your Church, solemnize Matrimonie, or administer the Sacrament of Baptisme or deliuer to the cōmunicants the Lords cup, at the celebration of the holy communiō, or to bury the dead publikly in the Church or churchyard, or giue thanks for women after their childebirth, and what he or they be that so doe?

7 Whether common praier be said in your church or chapell vpon the sundaies and holy daies at conuenient hours reuerently & distinctly in such order without any kinde of alteration, as is appointed by the booke of common praier and the lawes of this Realme by your Minister, and whether he doth so turne himselfe, & stand in such place of your Church or Chapell as the people may best heare the same? whether also the holy Sacamēt be likewise ministred reuerently, and is the Letany read in such maner as by the lawes of the Realm is appoynted by the minister wearing the Surples?

8 Whether you haue a comely and conuenient Surples in the parish for the minister to vse, and whether your Minister do weare and vse the same at diuine seruice and ministration of the Sacrament; & if he do not vsually weare y same, what is the cause why he omitteth it,

and

and when he doth omit it, and how often and vpon what occasion?

9 Whether your parson, vicar, curate or minister goe offensiuely attired, in any light or vndecēt apparrel, or in the habit of a lay man, or if any other common person cōtrary to the grauitie of his calling and to the Kinges Maiesties Iniunctions, and ecclesiasticall order?

10 Whether your parson, or Vicar can preach or no, & whether hee haue preached his quarterly sermōs in your church in his owne person, or if any cannot preach or be not licenced thēselues whether they haue procured their quarter sermōs to be preached there? whether beside they haue preached or procured their monthly sermons or no, & whether he hath suffered any to preach whō he hath knowne not to haue bin sufficently licenced therunto, or hindred any that were licenced and why hee did so?

11 Whether your parson or vicar be resident vpon their benefice, and whether such as are residēt, giue the fortith part of their benifice being aboue twenty pound a yeare, to the reliefe of the poore, & whether any person hath two benifices with cure of soules, and doth not personally reside and keepe hospitalitie vpon one of them.

12 Whether your parson, vicar, or curate hath giuen notice and warning in due time in their church, for the due keeping of all such fishdayes as are to be kept throughout the yeare by the lawes of the Realme, exhorting the people to the due keeping of thē, not vpon any opinion of religion and holines, but vpon their dutifull obedience to princes, which by gods law is due to them procuring the welfare of the Realme and countries committed to their charge. And also whether they haue the first sunday of euery moneth giuen warning openly in their church, to such as be of their parishes, of what estat soeuer they be, to repaire to their parish church in such sort as by the laws of this realm is appointed, vpō pain to be presented for ẏ same.

13 Whether vpon wednesdaies & fridaies, not being holy daies the letany & suffrages & other prayers appoynted by the booke of comōn praier be duly said, and whether the parishioners do come therunto?

14 Whether the parson, vicar or curate, or other minister of your parish in salēnizaton of matrimonie between any persons do vse the forme prescribed for the same in ẏ booke of cōmon praier, & especially whether he doe vse the Ring & cause it to be vsed by ẏ bridgrom (as in the same booke is prescribed) and if he do not what is the cause?

15 Whether your minister doe exercise himselfe in godly study of

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holy scriptures and vertuous bringing vp of youth, as in teaching them the catechisme last set forth by authoritie, and other godly exercises from time to time.

16 Whether your minister do (at the least) euery sunday & holy day openly in the church, cal, hear & instruct al the children, apprentites & seruants of both seres, that be of cõuenient age within your parish, or at the least so many as the time will serue, & as he may well heare & instruct for half an houre at the least before or at the euening prayer in the ten commaundements, the articles of the beleefe, & the Lords prayer, and diligently examine and teach them the said Catechisme?

17 Whether any man or woman in your parish doe wilfully maintaine or defẽd any heresie, fals or schismatical opinions, popish errors against the booke of common prayer, or ỹ Ecclesiasticall state cõtrary to the lawes of almighty God & true doctrine by publik authoritie in this Realme now set forth? and whether any within your parish be suspected to be papists, anabaptists, libertines, or of ỹ detestable sect of the Familie of loue, or Brownists, or any other notable heresie, and what be their names.

18 Whether your preacher or reader of lecture, do once euery quarter, say diuine seruice, and minister the sacraments openly in your parish church, wearing the Surplesse.

19 Whether your parson, vicar, curate, or minister, kepe any suspected woman in his house, or be an incontinẽt person giuẽ to drũkẽnes, idlenes, or to be a hunter of Tauerns, Alehouses, or suspected places, or to be a hunter, hawker, dicer, tabler, swearer, fals dissembler, or otherwise suspected of any notorious crime or giue any euill example of life.

20 Whether your Minister vse to pray for the Kings Maiestie in your church, & whether he exhort the people to ỹ obediẽce of his Highnes & other Magistrats being in authoritie vnder him or no, & whether doth he 4 times in the yeare in his Sermon, teach that al vsurped & forren power (forasmuch as the same hath no establishment by the law of God) is for iust causes taken away and abolished, and that ỹ Kings power in these his Realmes, Dominions & Countries is in al causes the Highest power vnder God, to whom all men as well inhabiting as borne within the same, doe owe all loyalty & obedience.

21 Whether your parson, vicar or curate, haue publikely or secretly taught any doctrine tending to the discredit of the receiued order of gouernment

gouernmẽt or publique prayer in the Church, or make any Innouatiõ, and whether they haue permitted any men so teaching, or making any such innouations, who they be, and what be their names that so teach?

22 Whether there bee within your parish, any Preachers, Ministers, or Lecture readers, hauing no sufficient warrant for their calling, or not lawfully licenced thereunto, or hauing beene detected in their countries of any hainous or foule crime, & whether the same haue read any lecture, or preached in your parish, either priuately or publiquely, and whether they haue preached sound doctrine, or haue stirred or moued any innouations, strange doctrine or new sects, opinions or fantasies, and what opinions and sects those are?

23 Whether within your parishes or townes, there now are, or within this yeare or two last past, hath bin any priuate assemblies or conuenticles in any house, woods, fields or other place, and in what place, and in whose house, and to what end and purpose the same haue bene made and assembled, and what effect or successe hath followed thereof?

14 Whether your Minister hath admitted to the receiuing of the holy Communion any open and notorious sinner, or euill liuer, by whõ the Congregation is offended, or any malicious person that is out of charity, or that hath done open wrong to his neighbours by words or deed without due penance first done, or reconciliation had, to the satisfaction of ỹ Congregation, or whether hath he admitted any Church warden, or Side-men vnto the holy Communion, who hauing taken their Oath to present such publique offences and offenders: haue (notwithstanding) either of fauour, or for feare, wilfully refused, or forborne to present the same?

25 What persons you haue in your parish, that do teach and instruct children, and what be the Schoolmasters names, whether they teach publiquely or priuately in any mans house, and whether such Schoolmasters as do teach the Latin tongue in your parish, do read vnto their Scholars twise euery weeke at the least an ordinarie Lecture out of the Latine Catechisme, lately set forth & allowed by publique authoritie: And whether such as teach youth to read English, doe bring vp their children in reading the Catechisme in English, & of other Bookes agreeable to the Kings procedings, and whether they do behaue themselues honestly, and so repaire to Church orderly themselues, as well to heare the Diuine seruice, as at preaching, and so much as lyeth in them, procure that their Scholars also frequent the same?

26 Whether that your Church, Chapell, or Chancell, and euerie part thereof, be all in good and sufficient reparations, and cleanly kept, and the mansion house of your Parson and Vicar, with the buildings thereto belonging, likewise repaired, and your Churchyard well fenced, and cleanly kept, and if any of the same be ruinous & in decay, through whose fault it is so? And whether the Churchwardens of the last yeere were inioined to haue repaired any part of the Church, or fenced the Churchyard, and did neglect to doe the same?

27 Whether any man hath plucked down, or vncouered ỹ Church, Chancell, or Chapell, or any part of them, or any Almes-houses, or such like, or any that haue pulled downe the Bels, or haue felled or spoiled the wood or timber in your Church-yard, or haue altered the partition betweene the Chancell and the body of the Church, otherwise then is appointed by the Kings Iniunctions?

28 Whether such ground as in your Chancell or Church is broken vp (for burials or otherwise) be decently made vp againe, and if it bee not, by whose fault it lieth vnmade vp?

29 Whether the Church-wardens of the last yéere haue giuen to ỹ parish a iust account of the Church goods that were committed to their charge, & what Church-goods they haue sold, & whether to ỹ profit of ỹ Church or no? or any ỹ do with-hold any stocke or mony belonging to the Church? and whether any person suppresse the last wil of the dead, and performe not Legacies bequeathed to the Church, or to Orphanes, poore maids mariages, high waies, schooles, or any other godly vse?

30 Whether the Bread and Wine for the Communions, all the yeere, bee prouided by the Curate and Church-wardens, at the charges of the parish, according to the booke of common praier: And whether the same be truly collected of the parishioners, and be bestowen to the same vse of bread and wine only?

31 Whether any parishioners tared or rated to pay towards the said bread & wine at the said Communion, do at any time refuse to pay their portions once a yeere vnto the Churchwardens or their deputies, when it is demanded?

32 Whether you haue in your Church a strong chest w̄ thre keies, wherfore one remaineth in the custody of the Churchwardens, hauing a hole in the vpper end thereof, to the intent the parishioners may put their oblations and almes therin for the poore; and whether your churchwardens doe collect and gather at euery communion, the offring of the communicants, & after the Communion, dos put the same into

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the booke of common prayer, and whether the said collection, or any part thereof, be imployed to any other vse, then to the releefe of the poore, and what the same vse is?

33 Whether there bee any that doe let or disturbe the Minister in the time of reading diuine seruice, or the Preacher when hee is in his Pulpit or no?

34 Whether there be any in your parish, that either obstinatly refuse, or by negligence doe not frequent on holidaies and Sundaies, your parish Church to heare Diuine sernice, or hath not bene of the age of sixteene years and vpward, hauing no other vnlawfull impediment, receiued the holy communion, thrice this last yeare, what be their names?

35 Whether when any Christian body is passing, the bell be touled, so that the people may be moued thereby to pray for the sicke person, and whether there bee any other baine ringing, but one short peale before the buriall and another after?

36 Whether there by any in your parish, infected with any notorious vice, as whordome, open or secret maintainers thereof, or any that doe haunt any suspected houses, or any person maried within the degrees of consanguinity or affinity forbidden, or any persons being lawfully maried that liue slanderously or scandalously asunder, or any that were maried without banes three times lawfully asked, hauing no lawfull dispensation, therefore, or hath married againe their old wiues, or husbands being yet aliue, shewing both the names of them that were so maried, and the Minister that so maried them: any adulterers, swearers, drunkards, slanderes of their neighbours, or any other like vice, or any person noted or suspected of any such crime or crimes?

37 Whether there be any man or woman in your parish, that vseth witchcraft, coniuring, southsaying, charmes, or vnlawfull prayers, or inuocation in latten or english, for, or vpon any christian body or beast, and what be their names that goe to seeke helpe at such sorcerers hands

38 Whether women being deliuered of child in time conuenient, after childbirth doe come to church to giue that thankes to God for their safe deliuerie from the danger of childbirth, as is appointed by the booke of common prayer, and whether are they apparelled with a faire white vaile of linnen cloath vpon their heads and accompanied with some of the honest wiues of their parish, according to the ancient customes

of our church of England, or whether any minister doe reiect them, or wincke at such fantasticall women as refuse so to doe, and whether your Minister doe Church any vnmarried women after they haue beene deliuered of their children begotten vnlawfully, before they haue acknowledged their faults openly, according to the order prescribed by the Ordinarie or his Deputie?

39 Whether your Fonts or Baptisteries be remoued from the place where they were wont to stand, or any persons leauing the vse of them doe Christen or baptize in Basons, or other prophane vessels, not accustomably vsed in the Church before time, and whether any christen without Godfathers and Godmothers, or after any other order then is prescribed by the booke of common praier?

40 Whether any houlholder in your parish, do sutter plaies or games in his house or yard, or let any people in to the end to see any such plaies or games, on any sunday or holiday, before euening praier bee cleane done in that parish, who they be, and what be their names?

41 You shall present so neere as you can learne, how the children of such as refuse to come to Church, are brought vp, vnder what Schoolemaster or tutor, where, and in what Schoole.

42 And whether any persons being excommunicated, and not reconciled, or yong folke that cannot say the Catechisme, or elder folke that cannot say the Lords praier, the beliefe & the ten commandements in the English tongue, or beeing stained with any notorious vice, haue presumed either to come vnto the church, or to receiue the holie communion, and haue beene admitted thereunto or no? And whether any doe familiarly vse the company of such as doe obstinately stand excommunicated knowing the same, and what be their names? what excõmunicated persons are dwelling within your parish, and for what cause and what be their names?

43 Whether any in your parish hath detayned their children from baptisme in their owne parish Church, or haue caried ỹ same to be baptized in any other place? who they be and what bee their names: and whether any thing is or hath bin exacted by your Parson, Vicar, or curat or any other person for baptizing of children, what it is & by whom?

44 Whether any person or persons, hath or doe follow their worke or science, or handy craft, or otherwise buy and sell, or keepe open shops

or

or warehouses on the Sunday or other holidaies, by themselues, their seruants or apprentices, or no?

45 Whether the Communicants do vse to receiue the holy Communion reuerently kneeling on their knees?

46 Whether at ministration of the Sacrament of Baptisme, the Minister doth obserue the order of the booke of common prayer, and doe vse the the signe of the Crosse?

47 If there fall out any enormious or other scandalous offence either of incontinency, incest, neglect of comming to church, or receiuing the holy Sacrament, notorious drunkennesse, or other publike scandall of any the offences in these articles formerly set downe, or publike fame of any of the former offences whatsoeuer within any of your parishes: the Churchwardens and Sidemen are bound and chargeable by their oathes, to make presentment of euery such offence, & one of the Churchwardens or Sidemen, at the least are to bring in their said bill vnto ỳ Registers office, at Brentwood, at any time after this visitation, from time to time, as any such offence shall happen to be committed, without paying any fée at all for any such bill of presentment making, bringing in, or exhibiting thereof to any Officer or Minister of this court?

48 Whether are there any within your parish that doe affirme the rites & ceremonies of ỳ church of England by law established, are wicked or superstitious: or such as men zealously affected may not with good conscience approue and vse them: or that doe say or affirme, that the gouernment of the church of England vnder his Maiestie, by the Bishops & their Officers, is Antichristian, or repugnant to the word of God?

49 Whether doe all your men within your parish, behaue themselues reuerently during all the time of reading diuine Seruice, sitting and kneeling, with their heads vncouered, vnles in respect of some infirmitie they doe weare a night-cap or coyfe?

50 Whether is there any parent or father of any child, in the time of the Baptizing thereof, that doth either voluntary or by compulsion, answere as Godfather to his owne child, or whether is there any admitted to be Godfather or Godmother, not being of yéeres conuenient, and not hauing first receiued the holy communion?

51 Whether doe you know or haue heard of any within your parish, that refuse to haue their children babtized, or they will not receiue the

holy communion in their owne parish church, because their minister is no preacher, or doe you knowe any minister that hath admitted any person so offending (not being of his owne parish or cure) vnto the holy communion, or that hath baptized any of their children.

52 Whether is there any Minister or Preacher, that doth preach or administer the holy Communion in any priuat house, except in such houses as haue chapells, dedicated and alowed by the lawes Ecclesiasticall of this Realme, or vnto such persons in time of necessitie, which by reason of infirmitie, are otherwise disabled to repaire to their parish church.

53 Whether you know any other matter ecclesiasticall, worthy of redres in your parish, besides these that are set downe, or no.

Lastly, you the churchwardnes and sidemen, are at the charge of your parish to prouide a conuenient large sheet, and a white wand to bee had and kept within your church or vestery to be vsed at such times as offenders are sensured for their more grieuous & notorious crimes. And you are to certifie the performance hereof, at or before the last day of June next, into the Registers office at, Brentwood.

Articles to bee inquired of by the Minister, Churchwardens, and Sidemen, of euery parish within the Archdeaconry of Essex, aswell exempt as not exempt according to the especiall direction of certaine letters sent by my Lord the Bishop of London, from the right honorable Lords of his Maiesties priuy Counsell.

IN Primis, Whether there be any in your parish, either parishioners, soiourners; or such as be late come out of other Countries into your parish, which doe refuse to come to diuine seruice to their parish church else where: and what bee their names and surnames, and how long they refused so to doe.

2 Item, how many of their wiues and children aboue the age of 16. yeares, seruants, and other soiourners, abiding in their houses, doe likewise refuse so to doe, and what bee their names or surnames, and how long they haue refused so to doe.

3 Item, whether there be any in your parish, which be suspected to haue bin reconciled to the popish religion, or to haue bin absolued, or any that procured or counsailed any therevnto, and what bee their surnames.

4 Item,

4 Item, whether there be any in your parish, which bee suspected to be Walking priests, Reconcilers, Jesuites, Seminaries or other parsons, which haue receiued any orders or authority of the Romish church to vse the like: and what be their names and surnames.

5 Item, whether there be any schole-maisters within your parish, which doe not bring vp their youth in the religion now professed, or bee not themselues diligent in preparing to diuine seruice or bringing vp their scholers to it? In euery parish where any manner of person dwelleth or soiourneth. Which refuseth to goe to their parish church to heare diuine seruice: the Minister and church-wardens of that parish are commanded once euery moneth from hence forth to goe to euery such person, with 2 or 3 witnesses, and before those witnesses to require euery such person, to repaire to church to heare diuine seruice. And the said minister and church-wardens are commanded to send a certificat in writing signed with the hands and marke of said minister church-wardens and witnesses, to the Archdeacon, alwaies on the tenth day before Midsommer day: on the tenth day before Michaelmas day: on the tenth day before Christmas day: and one the tenth day before our Lady in day Lent: so as returne of such certificat may be had in due time to the Custos Rotulorum, at euery Sessions next ensuing those Feasts, testifying as well the maner and time of the admonishments of such recusants (whatsoeuer they be) as their answeres: and when and whether they went to church euery moneth after such admonition, giuen to them as aforesaid. Or whether any such person hath wilfully withdrawne himselfe from taking or vnderstanding such admonition: and also declaring the names, sirnames, and abiding places, of euery one that shal offend in any part or cause of the aboue written Articles: This euery minister and churchwarden, is streightly charged, to shew his dilgence in, and effectually so do, as they and euery of them will answere the contrary at their perils.

FINIS.